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BY THE

AMERICAN ANTI-SLAVERY SOCIETY.

Sydney Howard Gay, Maria Weston Chapman, Edmund Quincy,

ET All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to

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H. M. HENRY, PRINTER

"The Peculiar Institution."

From the Baltimore Visiter

Rev. Dr. Babcock, of the Baptisi Church, wh has made a tour through the South, thus describe a colored preacher in Montgomery, Alabama. The facts speak well for the improvability of the blac race, while indicating a position exceedingly now

The afternoon of the Lord's day is uniformly de voted to the heneft of the colored congregation; wa attended with interest and pleasure, and listened a sermon by one of their own race. Casar, the speaker on this coession, is a microward of the coession, and the coession of the coession

field. Then tell as how you were ied to hoose, and on what you can." In there, we may any that hold on on the your can. In the can any any that hold on the can be also as the can be al

Oesse, is still a slave; and what is very peculiar, is ownership is now vessed in the association of which this church is a member. He is canstantly employed by them, in ministerial and mixionary lahor, and God greatly blesses his efforts. Would or Heaven that all of us who have been hought with an infinite price, and profess that we are not our own, might serve our theter Maister as faithfully as

At night we met a congregation similar to the morning's, who generously contributed a sum sufficient, with that from the Africans, to constitute both the pastor and Cassar, life members of the American and Foreign Rible Society.

THE FRENCH AND SLAVERY.

The following passage, from the statement of the

Richardson, will show how "French civilization has abolished slavery in Algeria:
"Many black slaves, believing that they could

"Many block slaves, believing that they couls escape Slaver, have field from their masters to serve among the Zomes, or native troops; but the Minister of War has always given orders to send them back to their masters. Mon. Leblane de Trebois reletas a case of a couple of slaves who field from Abd-el-Kader, believing that they should find algiers let errer de la liberich, but who were restored by Marshall Vallee to the Emirs, and these wretched fugilities were afterwards buchered by

The writer then adds the fact, "that in Oran slaves are bought and sold, and are beaten and mained at the absolute command of their masters, unrestrained by the French laws or authority. I shall only stouble you with a single case which happened there days ago. An eagress, who have do master; the old master; fearing he should have to refund the purchase-money, endewored to cure the slave of running away, by hanging her up by the heels, with her head towards the floor, and then beating her

The last report of the British Anti-Slavery Society mentions that, "in several parts of the colonies, particularly in Cayenne and Bourbon, the slaves in the country were entirely maked, they were not supplied with the clothing required by the 'Code Noir.' There are donesons on many plants for good to be a supplied of the control of th

supply of clothing was only given on a small number of estates. The magistrate had seen many s young negroes in charge of the cattle in a state of c

CELIA SMITH.

Edward Bell, of Nassan, N. Y. grees an amusing account of the escape of a gif from slavery in the Siate of New-York, where she was held by one Charles Smith, of Mobile, who, with his wife, called "Miss Martha," formerly Todd, had been visiting their friends in New England. Cells was born in North Carolina, sold when a child away from her mother, and had experienced all the usuall wose of the lockless female slave, until she came into the hands of Mr. Smith:

Mr. Smith and Miss Martha, his wife, being good New England folks, thought they would visit their riends in New England the pass summer, and return form in the fall; and to have the children and Miss Martha carefully attended to, it was thought best to sike Celia along, (bless the Lord for 14,) but not before she received all the necessary instructions, pro-fuling the prating, inquisitive Yankees should ask

her any questions as regarded her liberty.
Just as anticipated, the priting Yankees did ask
questions and got out a writ of habeaz corpus, and
object the insurancians she received; namely, that
she wasfree. So perfectly was everything arranged;
that her master land false papers made out for her;
and into the brought hr, as he himself told me,
withrough the hot-beds of New England, until be
came amongst the raseally Abolitionists of Troy, who
he made the latter vastremens, and she raised her
voice, not as a crouching slave, but in all the majesy of a free woman, and said, "That is not so, I came

and the control of th

Impatient, as I naturally am, [1 am sorry for in,] I lost not a momen before I broached a conversion on with Mr. Smith, not very pleasing, you may be sure, pericularly to Mass M. who, Cella says, gave me a look that said. "I should like to slap your chops, you save fellow." Freesently Mass M. desired a private save fellow." Tresently Mass M. desired a private anything to say to me, you can say it before these gentlemen. You masters I" Cella straightened herself up in her chair, and replied with the greatest coohnes, "I am my own master, ma'am." I cannot describe wow I felt. It seemed to me as if my hody would soldershow to the complete the cook of the control of the cook of the cook of the control of the cook of the

incorpositioners was disturbed by Mr. Erickell, of Troy; accompanied by Mr. Smith. (This was a monitant of the greatest suspense I ever experienced.) We all crowded into the room to know the result. Celia was asked what she would do. The prompt looked daggers, and shot out of the front door on to the stoop. She was immediately followed by Mr. S. and requested to take her leave of Celia. She did so in a manner not worth describing, while Smith appeared to take leave in a kind manner.

From a late report on the subject of the religious struction of the Southern negroes, we extract lidowing innerfesting statistics, which we suppose as the relied upon. In a late journey of a few dar two or three Southern cities, we saw gratifyidence that no serious obstacles exist to the reims instruction of the young of the colored pop

n wo or three Southern cities, we saw grauffying rejidence that no serious obstacles exist to the religious instruction of the young of the colored population. It is also necessary that an adequate number of well qualified persons should feel sufficiently interested in the object to give the needfol time and attention. Rev. Mr. Jones has been very laborious-ty and successfully engaged in this service for many years, and the result of his efforts have already been most happy—S. S. Journal.

most happy—S. S. Journal.

"The negroes themselves have but little family government, and give their children little, or no religious instruction at all. But a meer fraction of owners earry their negroes through a regular course of religious instruction on their plantations, while Sabatherdools on piontations, and in the Chardes, designed for their benefit, are but beginning to be enablished. There are easily the property of the control of the control

and eleven thousand, five hundred and forty-four or ten and under twenty-four, and is a aggregate of or million, six hundred and twenty-five thousand, it was to one hundred and twenty-five thousand, it was to one hundred and eleven the six one thousand and the six one thousand and the six one thousand and the six of t

Pro-Slavery.

LEYTER FROM A NORTHERE AT THE SOUTH
LIESTER FROM

n-1901. As I passed a couple of these fair promeanders; by a few days since, I heard them talking with decided of contempt of some "poor white gal," who had been passing a vain attempt, I sugplose, to institute the fastionable. The streets are all times filled with Sectionable. The streets are all times filled with Sectionable. The streets are all times filled with Sectionable. It is street to the street of the streets are all times filled with Sectionable. The streets are all times filled with Sectionable and the streets are all times filled with Sectionable. The streets are all times filled with Section and the streets are all times filled with Section and the streets are all times filled with the streets are all timpersors. The streets are all times filled with the streets are a

ee which amony severybody but themselves. It is call- us which amony severybody but themselves. It is call- us go considered the severybody when the severybody severybody to the severybody severybody of the severybody se

The negro fish-sellers, too, are a very interesting class. They carry trays of fish for sale through the streets, and roar out a kind of professional jargon ending with "yaw dem," which in English, or white American, means, "here they are." 'Ebey eateem it a point of homo, to make the loudest possible nut-cry, and the one-who sings out the mest lustify is the most distinguished and honored of Jais class. If

ior, training himselfor mass meetings, or a member of Congress embous of the cloquence of the far West. Indeed, if it were possible to wash the black-smow white, some of these fash gentlemen would make a decided impression on the great meetings, where they could be heard a mile, and where the noise would, of course, imply the eloquence. If would be abnordantly easy, you know, to crain them, for the occasion, with the usual Whigo or Democratic and these fish-wellers as a particularly envisible and accomplished class, imitate them very zealously, and roan cut the set form of fished words, or sounds, with evident hope of one day attaining to something like the excellence of their models. Between the two—the actual performers and the limitators,—the street is a sport of Babel to a stranger who does not

All this has convinced me that, instead of being a deepsied or oppressed class, they are really intuitiged and spoiled by their masters. There is one circumstance, which Dave not mentioned, which convinces me that they are, in fact, petted more than any the same of the

an arching for their own pleasure, for many wore am arching for their own pleasure, for many wore assumed joility of the black envelop. The fear of the ladies was only that of being overwhelmed by the avalanche, which, like the mud eruptions of some of the South American volcances, came rolling towards them. Tam told that even the city goard, the police cope of the city, sometimes turns out and marches for the gratification of the blacks, and and always strend in larger numbers than usual. I suppose bey consider the indulgence in this case, as coming from the city, and are, therefore, the more gratified and pleased. I certainly would not have believed, if I had heard it only, that the kindaes and indulgence of the masters to their slaves, went of ar as a provide for their amsternet in his man-marching, with a heavy musket, in the middle of the streets, very often in the mud and water, and the streets, very often in the mud and water, and

I am greatly afraid you will not believe all this, of the half of it, and that I shall be like the Irishman in Ohio, who got his employer to write home for him, to his firends. Bay to them, dictated Pat, that I ate meat regularly onst a day. Why, remarked the amanoness, how can you say that only, alon't you eat meat three times a day, and as much as you can enter I Three for you, repired Patricks, and the sum of the patricks are the sum of the patricks are the patricks and the patricks are the patricks are the patricks are the patricks are the patricks.

From the Rahway Republican.
PATRIOTISM vs. TEMPERANCE PROCESSIONS

We were not a little amused the other day at the recital of the following circumstances: It appear that a small body of the colored temperance people that a small body of the colored temperance procession, and of marching through the streets—doubless with the most peaceable and praiseworthy intentions. The procession was accordingly formed, and they marche through various streets to the time of "Dandy Jin from Caroline," &c. bearing in loft yttimuph a banner with this insertpition—

No those of our readers who may not be quite postive as to the meaning of the word "Alky," we
arrivation of the word adoubt. However, it was
arrivation of the word adoubt. However, it was
soon rummed about town that the notorious character alluded to, was to be burnt in effigy! The procession, meanwhile, in its marching and countermarching, happened to pass and re-pass he Mansion
thouse, we understand, several times—very likely
cation at the fact, and their approval of the same
Some over-sensitive Whiq, however, understood the
inscription to mean, "Death to the King of Ash
and!" or something similar to it, and the indignation of a few of the excled politicians, was now truly alarming! The negree's became the point of atranks broken up, their harmless banner taken from
them, and utter dismay and confusion reigned
throughout! Some ran one way, some anotherand each expecting every moment to be annihilated
The banner was carried into the Mansion House
with many not very insignificant signs of deeper
with many and a doner examination of the offend
ing inscription which had caused this "grest commotion." The suggestion was listened to, and the
fact accertained that the motto was an old and quitia heraless one! Bu, reader, just think of "length
a heraless one! Bu, reader, just think of "length
a heraless one! Bu, reader, just think of "length
a heraless one! Bu, reader, just think of "length
a heraless one! Bu, reader, just think of "length
a heraless one! Bu, reader, just think of "length
a heraless one." Bu, reader, just think of "length
a heraless one! Bu, reader, just think of "length."

From the Christian World.

We acknowledged—a week or two since—the reepin of a pamphlet, containing the report of a committee of the Massachusetts General Association, that body, of its correspondence with the Southert Ecclesiatical bodies on Slavery. This pamphle contains some of the replies which that committee received from the South. The following is the saver of the Preshytery of South Alabama:

"The mild and Christian spirit of your commication has induced us, contrary to our usual court

with documents on the subject of Slavery, bithertomercived, to give you a respectiol reply. We reciderectived, to give you a respectiol reply. We reciderectived, to give you a respectiol reply. We reciderectived to give you a respection of the control o

"You have asked us for our candid opinions and counsel on this subject, which we unhesitatingly give. Permit us, then, in Christian candor, to say that the outerment special spirit of aboltination has added the contract of the country. We believe the Geopel of Jesus Christ offers the contract which can rach their condition, and relieve he slave from bondage, (fit is ever to be effected). But this has been more signally set of the aboltino its, than all the influences of indellity and cuptairy combined, as you will see by the following saturants, which we think have been the result of their mens, which we think have been the result of their mens, which we think have been the result of their

efforts.

"1st. The number of slaves in the South, renders mmediate emancipation not only dangerous to themselves, but doubly so to the safety of the white

"2d. The efforts of Abolitionists have awakened fear in the slaveholder for his personal safety, and the safety of his property, thus combining every class of men, Christians and unbelievers, to hold

"3d. This has led on to cause State enactments, which now preclude the hope of ever benefiting the condition of the slave, spiritually or temporally, except to a very limited extent. In order to save our people from the inducence of incendiary publications, upon the slaves, the Legislature of Alabama have enacted:

"1st. That no tree person of color, or staves, subbe taught to spell, read, or write, under a penalty of five hundred dollars, to the owner or teacher of said negro, be he bound or free. Thus, the Bible, the precious fountain of life, is a sealed book to the black population of this State. This is a crying evil, and chargeable to the Abolitionists as the exciting cause.

"2d. The State has emacted that slaves shall not assemble, except no their owner spremises, in number exceeding five, under the pretence of any relicious service, without its being as unlawful assembly, and to be dispared as such. And converto, free to the converto, free to the converto, the convertor of the co

"3d. The Patrol laws have not only been enacted, but executed with increased rigor. Privileges once more extensive, are now denied. Even in going to and returning from church they are liable to molestation. This has, in a great measure, grown out of a system of protection against the spirit of

"4th. The State has enacted laws which forbid any one to free or emancipate a slave within the State, except by special legislative enactment, and that, too, on the ground of some extraordinary act on the state of the clave. Thus, if every man in the State were to leave his clave from the laws count.

sent moto deem in solonate. They extend our free and the companion of the

It will be remembered that the following charge agains the Liberator is an absolute falsehood. Mr. Garrison denounced the Garland letter as a forgery, before any certain evidence had been received that such was the fact, and published it in proof of the recklessness and villany of party spirit.—[ED.

-[ED. THE LIBERATOR.

The honesty of this organ of Disusionism may been in the lact that on the Friday preceding the election in Massachuserts, it published the Garland forger, with a virtual endors-succent of it, though Mr. Birney's full denial of the control of the

EFFICIENT AID—The Liberator of Friday, publishe the Garland forgery for the Whigs, with a virtual edorsement, and a declaration that no credit should be given to our denial of its authenticity.

N. B.—The Emancipator of Wednesday contained, iconspicuous type, Mr. Birney's full denial of the lette [Chronicle."

The "Old Organization," or Garrison Abollison its, who now constitute a meer fragment of the Anni-Shavery strength of the country, during the late sampaign renewed their most investerate hostility to the Liberty Parry, and showed themselves practically a mere appendage of the Whig parry. They were most active in slandering and abusing the most faithful and tried Aboltiousis in the country, and that forgery against Mr. Birney, afforded Mr. Garrison too good an occusion to be lost, even after the forgery had been exposed, to ven his spleen. Messr., Child, Quincy, Gibbons & Co. have fully committed themselves to the Wing cause, and their Anti-Shavery pretensibles have thereby been provided a sham.

Why cannot those who wish to act in accordance, with that society allow others the right of acting against Slavery as they think proper? They claim this right themselves, then why not accord it to others? They must not complain if they meet with entire opposition hereafter from Liberty Parry men. A few of their leaders do not vote at all, being no government men, the rest are Whigz—Liberty

From the Christian Freeman

The Liberator endeavors to make 15selt me y at the contrast between the pro-slavery and it Liberty vote in this State—the latter "constitution as it does, a drop to the ocean, in comparison" wit the former. Its facetiousness partakes more of me lancholy than of mirth, and demonstrates nothin but the narrow-minded intolerance of its autho

neuts on the subject of Slavery, hitherto Small as the Liberty Party is in this State, there are to give you a respectful reply. We reclibe the subject of t

There was a time when Mr. Garrison would have been ashaned of such a course, but he biggiory has restarted him. The Liberty Party, we think, has as it inlie to dread from his "saire," (an he very complacently terms his thread-hare jokes,) as from his well demonstrated him. It will very probably outlive them both.

We know of no paper so utterly lost to a sense of propriety and Christian displity, as this same Anti-Stavery Standards. Edmund Quincy, one of its editors, it we display the Christian Ch

Selections.

LETTER FROM MR. MAY

Mr. G. G. Channing—Bor Str. —The circumsiances which led to the writing of the followingletter are sufficiently explained in the letter itself, letter are sufficiently explained in the letter itself, lished, in England, a year ago. It was read at one of the meetings of our ministers called at Berry st, Vestry last winter, to consider the address of the British ministers respecting Slavery. In publication, here has been several times suggested to me, but one of the publication of the product o

spectfully yours, SAMUEL MAY, Jr.

[COPY.

My Dear Sir.—I received, at Frankfort, your kind letter, and should sooner have replied to it, but the rapidity of my journey has rendered it quite impossible. It affords me mined pleasure to hear of the deep interest, which so many of the British Unitarians feel in the green question of Slaveys, as a present agitated in the United States, and particularly in the relation, aghich their brethen of like

When I haded in your country, it certainly was with no expectation of being called publicly to express in it my opinion of American Shavery. But it did not require a long aquatiannee with English Unitarians, to combride a long and the property of the pro

sent, and the Unitarians of Great Britist generally, "The was been are appeared and remoderlines, where the sentence of the control of the co

that a downrent, of the kind above spoken of, might be signed with a proper understanding of the question at issue, some farther information was needed by the great body of Unitarians in Great Britain. That information, in a thorough and perspicuous manner, I do not presume to think I can give to which I can refer. But to some points I can speak. Let me however, say, that it is to me a most unwelcome and painful task, in my absence from yn autice land, and from bose with whom I have associated, and with whom I have taken not only the control of the contro

midst.

I do indeed believe that American Unitarians (here speaking of them as a body) have been unfaithful expeaking of them as a body) have been unfaithful the property of the speaking of

on perhaps a vehement and bitter, but still a strong and determined opposition to the introduction of the subject of Anti-Slavery, in any form, into the committy. I have myself heard an eminent and influential Unitarian unsister express the wish that the subject of Slavery might never again be mentioned in the Association to which he belonged. For a long time, it was withit great difficulty that any article of decided Anti-Slavery character could obtain a dmission into the Christian Examiner, and some

to be heard; and, what is worse, this violation of what Unitarians have ever professed to contend for, and highly to value—the gight of free discussion on moral and religious subjects—passed with but little notice, and with second; a subple

out body, to the Anti-Slavery, moremed also very much passed away. The Chintin Managier is now quite liberally open to Anti-Slave antifer is now quite liberally open to Anti-Slave authorized by the able articles, on Affectan points of the main question of Slavery, which have appeared in it of late from the pen of Rev. & P. Pezhody, of Portsmouth, New Hampshire. This is permays the most encouraging evidence of progress, in the present state of the question, among us as Ulinarians.

But it has not as any time heen, as it seems to me, with active opposition to the Anti-Slavery entererise, that American Unitarians are chiefly (6) her already. The first part unliabilities has lain in the control of the control

They have leved the agitation consequent upon plan and direct therance of Christian roth tooching this thing; and they have latted thus to apply to the writ the great and sovereign remedy which shinght Wisdom has allowled—the "irrith as it is in Jesov." Wisdom has allowled—the "irrith as it is in Jesov. Averaging varieties in a trivial property of the control of t

and still are Unitarians. But in doing these blings they have been looked upon coldly, and have not except decided opposition.

With such exceptions as these, I do believe that American Unitarians are chargeable with baying done nothing, nothing in comparison to their influences and ability.

In the control of Stavey amongst us, and towards in the line is that there are but few of our ministers who do not, occasionally, once or twice a year it may be, bring the matter of Slavery before their people, so far as to call it a great evil, to avow themselves in cenaire, and to express the hope that it may be made to cesse. But, as a general rule, so far as my knowledge and inquiry have extended, this language knowledge and inquiry have extended, this language bake of the Abolitionias, for their velorimence, therrincherance, and their ultra-time-for in that word, I believe, their sims may be summed up; of the effect of which kind of preaching, every one can judge. I lives reason to believe that the effect of such allowed the control of the c

Some will doubless think that it has been with good reason that their American brethren have distracted and disliked what they bave deemed the veherent and uncompromising spirit of many Abolitionist. But these will also doubless feel that no distraction of the state of the stat

Nor is less than this true of that other annessal so a saimed name—while! I have written. No on knew better than Dr. Follen, that to expose the Anilsarver cave was to peril one's reputation for sound and prodect most, was to peril one's share it be good will of the community at larzer, was to peril one's share it man, ever more truly merited allan he, an homorable competence for himself and his. No one knew this more than Dr. Follen; probably no one complaines

in I have left unwilling in this communication to in be broaded by the large of the large of the large of the large il diene to in one histoner, in allusion in the audice, see cerain articles in the Christian Examiner, where the young many communication is a seen of the large of the large of the feel willing to do otherwise, I coold mention the deed willing to do otherwise, I coold mention the large of th

time and circumstances allow, what I coold to mee the request which has been made repeatedly of me that I would furnish some information upon which were communication to their breakers of the like and the word to write no word which should not he according to the truth. But I feel hound to add that hope no one will not safely upon the ground of which hould not he according to the truth. But I feel hound to add that hope no one will not safely upon the ground of what I have written. It is but Just that an oportunit has been dependent of the safely and the

Communications.

of Nave Banker. Desy la Quaker dill-la Quaker dill-alous being be



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WEEKLY AMERICAN REPUBLICAN.

Poetry.

From Hood's Magazine.
THE BRIDGE OF SIGHS. One more Unfortunate, Weary of breath, Rashly importunate, Gone to her death. Gone to her death.

Take her up tenderly,
Lift her with care;
Fashioned so slenderly,
Young, and so first 1
Look at her garments
Clinique ilke cerements;
Whilst the ware constantly
Dript from her clothing;
Take her up instantly,
Loving, not Losthine.
Touch her not scorfully;
Gently and humsaly;
Not of the status of her,
Not of the status of her,
Now is pure womanly.
Make no deep necurity Make no deep scrutiny Into her mutiny Rash and undutiful; Past all dishonor, Death has left on her Only the beautiful. Still, for all slips of her's, One of Eve's family— Wipe those poor lips of her's Oozing so clammily. Loop up her tresses Escaped from the comb, Her fair auburn tresses; Whilst wonderment gues Where was her home?

Alas for the rarity
Of Christian charity
Under the sun!
Oh! it was pitiful!
Near a whole city full,
Home, she had none. Sisterly, brotherly, Fatherly, motherly, Faherly, motherly, Feelings had chancel; Love by harsh evidence Thrown from its enlience; Even God's providence Seemed estinaged. Where the lamps quiver So far in the river, With many a light From window and casemen From garriet to basement, he seed with the seement of the se

Houseless by night.
The bleak wind of March
Made her tremble and shiver;
But not the dark arch
Of the black flowing river;
Mad from life's history,
Clud to death's mystery,
Swift to be hurld—
Anywhere, anywhere,
Out of the world!
In she olunged hully.

Ont of the world!

In she plunged bubly,
No matter how coldly
The weath view co.
Over the wink of it.
Plettre it—think of it.
Dissolate man!
Law in It, drink of it.
Then if you can!
Take her up tenderly,
Young and so fair!
You he find the first her it.
You have the find the care.
Fathioned so alenderly,
Young and so fair! Ere her limbs frigidly
Stiffen too rigidly,
Decently, kindly,—
Smooth and compose them
And her eyes, close them,
Staring so blindly!

Staring so blindly!

Dreadfully starting
Through muddy impority,
As when with the daring
Last look of desparing
Fixed on futurity.

Perishing gloomily,
Spurred by contumely,
Cold inhumanity,
Burning insanity.

Perishing stoomity,
Sporred by soutumely,
Cold inhumanity,
Batring inanalty;
Into her rest,—
Cross her hands humbly,
As if praying dumbly,
Over lure breast I
Owning her weakness,
Her will behaviour,
And leaving with meekness,
Her will behaviour,
And leaving with meekness,
Her will behaviour,
And leaving with meekness,
Her silus to her Saviour!
Youn Forms and Ballah of Gothe, in Blackwe
THE TREASURE-SERKER.
Many weary days I suffered,
Sick of heart and poor of purse;
Helbea are the greatest blessing—
Poverty the deepest carse!
Till at last to dig a treasure
Forth I went lato the wood—
Field my sould is thine forever!
And I slaged the ascroll with blood.
Hen I drew the magic circles,
Kindled the mysterious fre,
Placed the herbs and bones in onler,
Spoke the lineantation dire,
And I sows the buried metal
With a spell of mickle might—
Surchit as any master tauste me;
Black and stormy was the night.
And I saw a light appearing
In the distance, like a starr,
Wheen the midnight hour was tolling,
Came it wasting from any one challee,
Which a beauting from any one challee,
Which a beauting from any one challee,
Which a beauting from any one challee,
Which a beautions boy did bear.
And he were a lustrous chaplet,
And his even were full of thought,

Which a beanteous boy did bear.
And he wore a lustrous chaplet,
And his even were full of thought,
As he stepped into the circle
With the railmoe that he brought.
And he bade me unste the soblet;
And I thought—"I (cannot be,
And I't bought—"I (cannot be,
That this boy should be the bearer
Of the demon's gifts to me?"
"Taste the draught of pare existence
Sparkting ip this golden ura,
And no more with baneful magic
Shalt thou hitherward return.
Do not dig for treasure lounter;
Let thy future spell-word be
Days of labops, nights of resting;
So shall peace return to thee!"

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